



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

From the American Baptist Magazine.

BURMAN MISSION.

DR. PRICE'S JOURNAL.

[Concluded from page 598.]

Oct. 1, Lord's day. Spent the day as usual. The newly arrived Ambassador, with the fire ship, occupies every body's thoughts. In the evening the C. Mengee sent for me to say I might visit the embassy to-morrow.

2. After a sleepless night of anticipation, I rose early and seating myself in my boat, soon found myself along side of the steam boat, though she was anchored three miles below. Here I found my dear brother Judson well, and waiting to receive me, as likewise the Ambassador, Mr. Crawford; who with Dr. Wallick, the botanist; Mr. Cox, and Mr. Montmorency, with whom I had a previous acquaintance, Mr. Chester, assistant to the Envoy, Dr. Stewart, and Capt. Crawford, made up the circle around the breakfast table, at which I was invited with cordiality to partake. A bundle of letters and papers, but above all, a roll of vaccine matter, formed such a dessert to this repast, as no one can properly estimate, unless himself has suffered the anxious suspense of months after months without a scrap of news, or has had his family of children exposed year after year to the horrid ravages of the small pox, with the healing balm almost within his reach, yet Tantalus like, finding it invariably elude his eager grasp. It is needless to add, that the remainder of the day, I was diligently engaged in reading my letters and papers. Alas for Dr. Baldwin, and Dr. Furman, and Dr. Bogue! What three mighty pillars of the Church have fallen! O Lord, raise thou up afresh supports so useful and so needed.

From this day, till the signing of the commercial treaty, it may not be expedient to insert at present, regular extracts from my journal. I have only to mention, that the vaccine matter has entirely failed, and thus my most sanguine hopes as yet disappointed. A copy of Matthew, which I presented to the King, was returned with the excuse of Felix of old. I have commenced a translation of the Old Testament, at his Majesty's request. I have also commenced lecturing to the people after evening worship, on the Old Testament history. To incite my scholars to learn, I have established the custom of weekly examinations, the report of which is regularly handed in to the King. I had an attack of fever on the 1st of Nov. which lasted three days. Dr. Judson had

a serious attack of cholera, on the night of the 15th. but the Lord was pleased to spare him for still more extensive usefulness, I trust, among the Burmans.

Nov. 23. The commercial treaty is signed, sealed, and delivered.

24. Dispatches for the Envoy arrive from Rangoon; among other news, the afflicting account of Mrs. Judson's death, is received by her most affectionate and bereaved partner. The mighty loss to our mission cannot speedily be repaired.

25. I spent the afternoon with my afflicted brother, who is overwhelmed with a load, an insupportable load of grief. O Lord, who alone art able, do thou condescend to bind up and heal his broken heart!

27. Had a long dispute in the council room, before the interior ministers, with Mr. L. about the earth's annual motion round the sun. Went over to Sakaing to condole with brother Judson; but in the midst of my attempts to console an afflicted brother, I received a message, stating that my own beloved partner is dangerously ill. I immediately hastened to her assistance, and found her borne down with a dreadful attack of spasmodic cholera; her extremities growing cold, and dose after dose of my strongest medicine, having not the slightest effect, I begin to feel a shuddering alarm, a fearful foreboding of the catastrophe.

28. Before the dawn, all hopes of saving life are extinguished; my beloved is still sensible and resigned, only calling at short intervals, in a moaning voice for her husband. At length she ceases to speak, the dreadful spasms increase—the last great struggle comes on—a few heart-rending gasps, and the contest is for ever done! She sweetly sleeps in Jesus—and thither let the tearful eye look up and see the heavens open to receive the departed ransomed one; though while we gaze, the poor heart is wrung with the bereaving anguish, and still bleeds at every pore. O thou happy one, to thee we must all go ere long; but to us thou wilt never return.

29. The mournful duty of committing to the tomb a beloved wife, is this day performed, amid the sympathizing attentions of a vast number of Burmans, among whom, are three interior ministers, besides many other officers of rank. I can not refrain from mentioning the particular attentions of Mr. Lane, a merchant, who from his first hearing of my loss, did his utmost to alleviate my distress. The expenses of the funeral were entirely defrayed by contributions from Burman individuals, according to an established custom among them.

30. A solitary mourner I remain at home; but it seems not like home to me now. My little boys appear to know that something has happened to their mother; but to sorrow they are yet perfect strangers.

Dec. 1. Another solitary day of grief. In the evening I reattempted family worship; but oh what sighs and tears break forth from every member of our little family! the seat of one, dear to all, is vacant, and who shall now address the throne of grace, in the correct and fervent strains of the dear departed. In vain I cast my eyes around for a solution. None but the timid Moun Hlay is on the Lord's side. After performing my part, by reading a portion of the Scripture, Moun Hlay concludes with a broken and indistinct prayer.

3. Lord's-day. Translated the 4th and 5th chapters of Genesis, which I read in the evening, as a foundation of a discourse on the ill effects of sin.

4. This evening Moun Hlay being absent, I am obliged myself to enter the immediate presence of Jehovah, and address the throne of mercy with a strange tongue; but, thanks to him who teaches how to pray, I succeeded beyond my most sanguine expectations.

7. My friend, the keeper of the king's wardrobe, happening this evening to use the name Jehovah rather irreverently, I explained at considerable length the nature and attributes of the Divine Being; after which he observed, that the subject appeared to be one of the utmost importance, and made him tremble to think of the possibility of its being true. When I pressed him on the subject, he proposed worshipping Jehovah and Gaudama in conjunction. I told him that God was too jealous to admit a rival, and that he must have the whole heart or none; and advised him to abandon idolatry, and cleave wholly to truth. He observed on this, that it was no easy matter for one to become a disciple, where the terms of entering were so exclusive. I assured him it was by no means an easy matter to enter on a sincere profession of the true religion, and that our own strength unassisted would never effect it. On his departure, I pressed him to apply for divine help, and turn his attention immediately to the all-important matter. Yet, alas! what but a miracle can possibly convert one, devoted soul and body to an earthly king.

9. Visited Sakaing, and received from Dr. Judson the letter of the convention to the king.

10. Lord's-day. Translated the letter to the king, together with the sixth, seventh, and eighth of Genesis; felt considerable freedom at evening worship, and warned my hearers, (in number about fifteen,) that the gospel now preached would be to them all the savour of life unto life, or of death unto death. My neighbor, the rich man, was present, and expressed his approbation repeatedly during my discourse; but I fear he is too much engrossed with the world to receive the things of Jesus Christ. Save, O Lord, or they perish!

12. Take an affectionate farewell of Dr. Judson, and the members of the Embassy, and am left to gaze in melancholy on the departing vision which removes from me again the blessings of civilized and Christian social intercourse.

14. Present the letter of the American Con-

vention, to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully, and by silence, assented to his ministers promising a gracious answer.

21. Sit up till midnight explaining to my young writer the principles of Astronomy, to which he listens with great avidity, and in conclusion, replied, if I could make out what I had said to be true, their religion must inevitably fall. This young man who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman sciences, and may be considered the Daniel of Burmah.

22. Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon and Jupiter; to satisfy his mind fully of the non-existence of Meenmo-mountain, he says he should like to spend just three days in the polar regions during summer.

23. On presenting my school report to day in the Byadike, or council room, the interior minister Moun Y. beckoned to a middle aged man who came forward and seated himself near me.—The minister then urged us into controversy, himself acting as umpire on the occasion. I find my opponent quite able and active, but entirely ignorant of the ground, so that I have the advantage of him. The minister gives judgment very impartially. My final proposition was, that coming to their country as a sincere and candid inquirer after historical truth, I was obliged to reject as fabulous, all the mass of their sacred writings, which were avowedly written five hundred years after the events took place. After a few feeble attempts to prop up the slender evidence of their books, my opponent withdrew, and I returned home.

24. Translate the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint.

In the evening at worship, about ten or twelve persons attended. After the service, the rich man, and my young writer, entered into a free conversation on the nature of the duties God requires of man. The excellency of the golden rule was admitted without any exceptions.

30. The King's uncle, prince M-a, sitting with Moun Zah, commences a conversation on Astronomy, in the course of which he agreed to the fact of the sun's course in the polar regions, and allowed that their mountain of bliss was overturned by it. They both regretted that so few in Burmah turned their attention to the pursuits of science, and acknowledged, that all they knew about these things came from our part of the world.—Took the telescope by request, to the prince, and had a fine view of Saturn with his ring, and three satellites.

31. Spent the day in translating the 27th, and 18th of Genesis, consulting the Hebrew and Septuagint. I find the eastern style of the Hebrew much more congenial to the spirit of the Burman, than that of our western translations. The Septuagint is also of great assistance, when the Burman idiom refuses to answer to the Hebrew and English. The translation, as fast as made,

I have written out carefully into a blank book, to be presented to his Majesty; but it will doubtless need a multitude of corrections, before it will be fit for the sanction of the press.

CEYLON MISSION.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS
AT BATTICOTTA.

On the 21st of June, Samuel Davis and Betsey Pomeroy, both active members of the church, were united in Christian marriage. There are now several families in Jaffna, in which both husband and wife belong to the Christian church, and which may be regarded as Christian families. Samuel Davis is the individual, whom his friends endeavored to seize and carry off by violence when he was about to be received into the church in July 1825.

History of a Monthly Missionary Prayer Meeting.

August 7. The monthly missionary prayer meeting was at Batticotta to day. In addition to our usual number, we had the pleasure of the company of Mr. and Mrs. Selkirk, of the Church mission, lately arrived from England, and on their way to Colombo and Cotta. Mr. Selkirk has been sent out with particular reference to the Christian Institution, which his brethren are forming at Cotta.

Some of the facts stated by the brethren, who gave the address on the occasion, are deemed worthy of being recorded. It was stated, that it is just seven years this month, since these missionary prayer meetings were established—that the first meeting on the present plan was held at this place in August 1819—that Mr. Squance, of the Wesleyan mission, gave an address on the subject of *brotherly love*, a subject which has happily been well understood by the missionaries in this district—that these meetings have been continued without interruption to the present time; and that, of course, this is the eighty-fifth meeting that has been attended—that we are now commencing the eighth year at the same place, and in the same month, that we held our first meeting—and that a week of years has now passed, and we are assembled to begin a new era.—During the past seven years, these meetings have been addressed by twenty-two different missionaries. Of all this number, so far as we have heard, only one has died; viz. Mr. Richards. The principal subjects of the addresses at these meetings, were also enumerated, which awakened in our minds many pleasing recollections of days and years that are past. The subject was one of peculiar interest to us all. It was also mentioned as a fact deserving our attention, that of about *forty five* missionaries from different Societies, that have labored in Ceylon for the last twenty years, only *three*, so far as we know, have died, viz. Messrs. Ault, Warren, and Richards.

Sept. 27. The Rev. Messrs. George and Percival, with their wives, of the Wesleyan mission, arrived in Jaffna, by way of Colombo, from England. They are designed for the northern part of this island, where their services are greatly needed. In consequence of the sickness of Mr. Stead, no European missionary has, for some time, been stationed either at Trincomalie, or Batticaloa. Mr. Stead, I am very happy to hear, is bet-

ter, and has a prospect of soon returning to his work. Our newly arrived brethren and sisters appear to be persons of an excellent spirit, and we greatly rejoice in their arrival.—*Miss. Herald.*

MISSIONARY PERILS.

The attentive readers of the *Missionary Herald* are familiar with the names of Messrs. Tyerman and Bennett, who have now been more than six years on a visit of inspection and advice to numerous missionary stations, in remote parts of the world. The following paragraphs are from a letter addressed to Mr. Loomis, of the Sandwich Island mission, and dated at Canton, China, Nov. 25, 1825:

In so long and intricate a journey as ours, it is impossible to recount the dangers, to which we have been exposed, both seen and unseen. But I shall mention one or two. We touched at New Zealand; and, owing to the imprudence of our captain, the natives rose upon us and took us and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person, to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliverer, had, a few years before, instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

In making a tour in Java, we were in imminent danger from the rebels of that country. Immediately after our arrival, a large party of Javanese declared war against the Dutch Government, with a determination to rid themselves of all foreigners. When we reached the city of Tolo, there was no way by which we could return to Batavia, but near the seat of rebellion. The road lies over innumerable wooden bridges across deep ravines; and we had much reason to fear that the rebels might have made a descent upon the road, and cut the bridges, so as to make them fall under our carriage upon dry pits in the road, filled with sharp piles at the bottom, and covered over to deceive and entrap us, as they had done at some places in the neighborhood. But we escaped and got safely to Batavia, travelling with all speed. We had not reached that place more than two days, when news came that the rebels had made a descent upon the main road, burnt and destroyed the post houses for a considerable distance, and intercepted all communication, sparing none—not even the English, who are generally esteemed in Java.

While at Batavia, the dreadful fever raged, to which that place is subject—and multitudes were carried off—but it was not suffered to come nigh us.

In going from Batavia to Singapore, we had to pass the straits of Banca and Rhio. These places abound with pirates, and the vessel in which we were obliged to take passage was so small, and

miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also God was our defence and our shield; and we reached our place of destination in safety.

In travelling by land, our carriages have been broken down and overturned; but no harm has overtaken us. Oh, for hearts to trust, to love, and adore Him, who is so full of compassion and so gracious.

PERILS IN THE WILDERNESS.

Although the exposures of missionaries, in their journeys through the woods, are not so great as often fall to the lot of new settlers, still they are often thrown into unpleasant circumstances. The following incidents occurred in the progress of a missionary across Lookout mountain, in the Cherokee nation. They are described in a letter to the Corresponding Secretary, who is acquainted with several routes across this mountain.—There is a striking difference between mountains in that part of the country and those in New England. The highest land, in many instances, is not a mere ridge, as is the case at the north, but a flat table-land, with gentle acclivities and declivities, brooks, mill-streams, and small rivers. The table-land of Lookout mountain is from six to ten miles wide, and more than sixty miles long. The elevation is from 700 to 1000 feet, and very steep at the sides. Little River, which is formed upon the top of this mountain, is ten rods wide, and contains a beautiful sheet of pure water, which tumbles down the precipitous side, to the south-east.

A creek is said to be *swimming*, in the language of the country, when it is so deep that a horse must swim in crossing it.

After knowing the difficulties I once experienced by being belated on the mountain, you will doubtless be surprised to learn that I have tried it again. About four weeks ago, I was at this place. I had an appointment on the other side of the mountain for the next Sabbath; and for fear I should be prevented by high waters from fulfilling that appointment, I set off in a heavy rain. I knew I could not cross Little River on the straight road to Willstown, and therefore kept the waggon road to the ferry. After crossing in the boat, I supposed I could then take a trace way that led over the mountain about eight miles below our house; but after going about four miles, I came to a creek that was impassable. I kept up the creek several miles, in hopes to get across the mountain in another direction, but found I could not succeed. I then thought I would try and find the trace-way that leads over the mountain about 20 miles below Willstown; and, after travelling several miles, I came into the waggon road about a mile and a half from the ferry. It was now dusk, and I had no hopes of being able to get across the river to a house, if I went back; and therefore had no alternative but to stop all night in a heavy rain without a shelter, or try to get to a house on the other side of the mountain, which was about 13 miles off. I chose the latter, and soon found the trace-way, and ascended the mountain without any difficulty; but after travelling a few miles on the top of the mountain, I found myself, as I supposed, in a swamp. The bushes were very thick, and

the water grew deeper and deeper, until my horse was swimming. After swimming three or four rods, he struck the ground. I was then up to the saddle-skirts in water, and could see nothing but water and bushes on every side. After making two or three unsuccessful attempts to get back, I resolved on going forward. I had not proceeded far till I found myself in a large creek.

As soon as my horse struck the current he reared up, and was falling over backwards. Although I had my surtout and cloak both on, I was obliged to leave him, and shift for myself. I swam across the stream with some difficulty, and drew myself out by the bushes on the other side. Just as I got to land I had the pleasure of seeing my horse step out on the same side. I went to him and found that he was in the path; but my portmanteau was gone.

After thanking God for his protection, I mounted my horse and went on about a mile, and came to another creek; but its current was so exceedingly swift, that I thought it could not be swimming. My horse stepped in and went suddenly off a square bank. We plunged entirely under water and were carried some distance below the ford before he came up, and although it was a square bank on the other side, he threw me out upon dry land, where I held him by the mane until he took breath, and then he threw himself out. I went on and arrived at a house about twelve o'clock. The next Sabbath, an old Cherokee man brought my portmanteau to meeting. He said he found it about a mile below the ford.—*ib.*

SANDWICH ISLANDS.

Testimony of Capt. Jones, of the United States Navy, in favor of the Mission.

The salutary visit made by the United States ship Peacock, Capt. Jones, to the Sandwich Islands, in the latter part of the year 1826, has been repeatedly mentioned in this work. At p. 242 of the last volume, it was stated that just before the departure of Capt. Jones from the Island, he addressed a letter to the missionaries, without solicitation, in which he declared his full conviction of the uprightness and beneficial tendency of their labors.

A copy of this letter was transmitted by the members of the mission to the Corresponding Secretary, and received in the course of the summer; but as the writer was expected to return to the United States in the autumn, it was thought to be suitable to obtain his consent before inserting any part of it in the publications of the Board. Since the arrival of the Peacock, a letter has been addressed to Capt. Jones expressing the thanks of the Committee for his kindness to the missionaries, and asking leave to make such use of the letter above mentioned, as should appear likely to subserve the cause of the missions. His reply is as follows:

Washington, Jan. 15, 1828.

DEAR SIR,—I have this day received your highly esteemed favor of the 18th of December, communicating a resolution of the Prudential Committee of the Board of Foreign Missions; and for their (I fear) too favorable opinion of my influence at the Sandwich Islands, I beg leave to tender my sincere acknowledgements.

At the time my letter, which you ask my con-

sent to publish, was written, I did not suppose its contents would be thought worthy of publication; but, Sir, if it can be used in any way that will advance the interests of that great and benevolent cause, to which those worthy servants of the Lord and friends of humanity, to whom it was addressed, are so warmly devoted, I can have no objection to seeing it spread before the anxious and inquiring public.

Since my return to the United States, I have seen extracts from a journal kept on board his Britannic Majesty's ship *Blonde*, and from letters of Captain Beechey of the *Blossom*, which latter vessel left Oahu a short time prior to the *Peacock's* arrival there. These extracts founded in fiction, or more probably upon the misrepresentations of prejudiced, unprincipled and designing persons, are given to the world upon such respectable authority, that I fear they may, for a time, do much injury to the cause of Foreign Missions. Mr. Stewart has, however, very ably refuted most of the ill-founded charges contained in the extracts above alluded to. Nevertheless, believing that I possess some additional evidence which from its nature is incontrovertible,—at least, so far as relates to the baneful influence which it is said, missionary operations have had upon native industry at the Sandwich Islands,—I feel it a duty incumbent on me to lay it before the public, and shall do so as soon as my official duties will allow me to devote a few uninterrupted hours to the subject; in which, I assure you, I have become exceedingly interested, and in the ultimate success of which I feel the greatest confidence.

Praying for God's favor to rest upon you and your devoted associates in this cause, I beg leave to subscribe myself your obedient servant,

THOMAS AP CATESBY JONES,
Late Capt. U. S. Ship *Peacock*.

J. Evarts, Esq. Cor. Secretary, &c.

Capt. Jones spent several weeks at the Society Islands, and nearly three months at the Sandwich Islands. During this time, as he informs the missionaries of the latter group in his letter to them mentioned above, (which is dated Oahu, Jan. 2, 1827,) he employed himself in diligent inquiries into the moral and political state of the native inhabitants.—*Miss. Her.*

HEATHEN ISLANDERS.

Mr. Stewart in his private journal, thus describes the first appearance of the natives on his arrival at the Sandwich Islands, in 1822:—

"A first sight of these wretched creatures was almost overwhelming. Their naked figures, and wild expression of countenance; their black hair, streaming in the wind, as they hurried the canoe over the water, with all the eager action and muscular power of savages; their rapid and unintelligible acclamations, and whole exhibition of uncivilized character, gave to them the appearance of being half man and half-beast, and irresistibly pressed the thought, the query—"Can they be men! Can they be women! Do they not form a link in creation, connecting man with the brute?" This, indeed, seemed to be the general impression; and the officer heading the boat sent to the shore, on his return, exclaimed as he ascended the deck, "Well, if I never before saw brutes in the shape of men, I have seen them this morning;" and,

addressing himself to some of our company, added, "You can never live among *such a people as this*. We shall be obliged to take you back with us!" This impression was removed by a conversation with these natives. They were artless, sprightly, and intelligent."

IMPORTANCE OF RELIGIOUS INSTRUCTION IN COMMON DAY SCHOOLS.

We can vouch for the accuracy of the facts related in the annexed communication. They commend themselves to the attention and to the consciences of all who have youth placed under their charge; and they are moreover pregnant with instruction to *parents*, who should anxiously seek such teachers for their children, as while they possess the other necessary qualifications, will be likely by precept and example, to lead them early to the fold of the blessed Saviour.—*A. S. Magazine*.

In the beginning of the year 1825, T—— was teacher of a district school in New Jersey. At the same time, a powerful revival commenced in S—— an adjoining town. Soon after its commencement, the Lord was pleased to arrest the attention of T—— and bring him, as is believed, into the glorious liberty of the gospel of Christ. The day but one after T—— expressed a hope in Christ, for the first time, he commenced the duties of the school by prayer, a wonder to himself and others. Looks of surprise pervaded the school; until on Saturday, three days after, the scene was changed.

In the afternoon of that day, as usual, the children were catechised, but more time was reserved for this exercise than had been usual. The teacher commenced with the most ignorant, and proceeded onward by classes. The first answer, by a black girl, in which our duty to God was asserted, induced the teacher to ask her *who* God was, and *where* he was? but strange to tell, she knew not. He then remarked concerning the existence of God, the creation of all things, and the situation of Adam when created;—that he was holy and bore God's own image;—the manner in which he fell;—that all mankind had descended from him, were all sinners, and unless their sins were pardoned, and the favour of God obtained, all would be banished from his blissful presence, and be shut up in everlasting darkness.

Some of the scholars shewed signs of as for y and one, about fourteen years of age, w would ed to hang his head and weep; while others in 'their ed, and endeavoured by every means in 'their power to conceal their emotions and appear 'cheerful. T—— continued questioning; but instead of proceeding through as he had intended, he paused at every answer, and endeavoured to explain it. Such views he never had before; and words were so abundant he knew not when to stop.

The chief thing dwelt upon, was the *goodness of God*, and the *unreasonableness of his creatures in sinning against him*.

The pupils were reminded of their condition by nature, and directed to the Lamb of God who taketh away the sin of the world.

T—— proceeded to set before them the history of our Saviour, the object of his mission, and his willingness to receive sinners—especially those

who seek him in early life. While he continued speaking, perhaps for two hours, many were seen bathed in tears. But though several appeared much affected, one boy about fifteen, trifled with it, and even laughed at the others. T—— paused, and looked at him with seriousness, said, "If you laugh here you will not laugh in eternity."

The same individual afterwards told his teacher, that at the time, he thought him cruel and possessed of no friendly feeling for him; but that now he had reason to thank God, that he ever directed to such an admonition, as he trusted it had been the means of bringing him to repentance. After T—— had requested them to go upon their knees and pray to God, all retired.

The next Monday when T—— entered the room, he found some of the pupils with serious countenances reading their Testaments. On questioning them he found they had prayed, as he had requested, and were determined to seek religion immediately. When he asked them if he should pray for them, their answer was generally in the affirmative. Things continued much the same for that week; during which time T—— attended one or two meetings with them. While in school, their feelings were such, that they often neglected their studies to read their Testaments and hymn-books; and for many days there was not seen a smile upon many of their countenances. Some of them recited lessons from the Scriptures, which T—— explained, and often likewise directed their attention to passages in their reading.

The next Monday morning, the Rev. Mr. S—— called to visit the school. He told the scholars, that God had sent him to inquire, "if any one of them would have Christ." He then addressed them by some simple remarks, suited to the capacities of children, and left them. His remarks, accompanied by the Holy Spirit, appeared to deepen conviction, and some were influenced to attend a meeting of inquiry in the evening with their teacher. At noon of each day, T—— requested those, who were determined now to seek religion, to stay and converse with him on the subject; and when he closed the school at night, he always made some remarks to them respecting their souls. Soon, one after another began to cherish the hope of having passed from death to life; though generally with trembling. T—— often exhorted them to beware of deception and pointed out the danger.

Thus during the last three months he was with them, a wonderful change was exhibited. While some were rejoicing in hope, and at intermissions retiring to a little grove not far distant, or to some neighbouring barn for the purpose of prayer, specially for the school; others, anxious about their souls, remained to converse with their teacher.

Such a change was manifest, that even the little children, who scarcely knew "what these things meant," were wont to spend their leisure hours in singing and reading divine songs.—The disposition which generally prevails among children to dispute and quarrel had vanished; and during three months, T—— remarks, he does not recollect to have heard an unpleasant word. Nine or ten, of from twelve to sixteen years of age, soon after publicly professed Christ: some in company with their parents, and others, forsaking father and mother to cleave unto the

Lord. It was truly interesting to attend a meeting which they held weekly—entitled "The Scholars' Prayer Meeting." To listen to their simple and fervent expressions of prayer, was enough to condemn many an older christian.

The revival spread, and by the faithfulness of Rev. Mr. F. as an instrument, there is reason to hope that more than one hundred, old and young, were brought into the kingdom of our Lord Jesus Christ.

Suffer the remark here to be made, that our common schools are too much neglected both by ministers and parents, as well as teachers. How much good might result, through the blessing of God, both to society and the Redeemer's cause, if more faithfulness were manifested by such persons, to the youth and children of our common schools. But alas! how many there are, who daily have children under their care possessed of immortal souls, which must live as long as God lives, and yet seldom or never say a word to them on the subject of religion. How many teachers are there and even some who profess to love Christ who never are known to pray with their scholars. And those who do attempt a discharge of the duty, have reason to be ashamed of their coldness and stupidity. How little do such realize, that soon they must stand before their Judge to answer for the manner in which they have discharged their duty toward the children committed to their charge.

Every day surrounded with precious immortals, who look up to him for instruction,—and shall he say nothing to them about their souls?—Will he say they are too young? No: let him rather fear they may be too old. Some already may have grown so old in sin that before they are rescued they may fall into everlasting destruction.

SINCERITAS.

From the Charleston Observer.

THE PRAYER OF FAITH.

MR. EDITOR.—I was present at an ordination in the city of New-York, last fall. After the preliminary ceremonies, which on most occasions are peculiarly impressive, the minister who gave the Charge, addressed the candidate to the following effect:

My Brother.—The obligations which you have now voluntarily assumed, are rendered more solemnly binding by circumstances which have previously occurred. The house in which you have been ordained to the holy ministry, and the place on which you have bowed the knee to be set apart to this most important and responsible work, by the laying on of the hands of the Presbytery, is the very spot in which your pious parents stood to devote you to God in the ordinance of baptism; and on which you yourself stood, when you was licensed to preach the everlasting Gospel; and I doubt not, but the spirit of your sainted father, whose name is inscribed on yonder tablet, [pointing to his monument in the wall of the church.] is now looking down with joy, to witness the answer to the prayer which he offered on the evening that you were devoted to God by baptism.

He then drew from his pocket a paper, containing an extract from the diary of his father, of which the following is a copy:

"Sabbath evening, 14th April, 1805.—This af-

ternoon, my dear infant son George was baptised by Mr. Forrest. I hope I can say that with full purpose of heart, he was devoted to the Lord by both his dear mother and myself. After sermon, Mr. Forrest came home with us, and before he left us, sung the 45th Psalm, 3d, 4th, 5th and 6th verses, read the first chapter of Jeremiah, and prayed fervently for us, our infant son, and other children.

"O my God, thou hast seen my exercises this day—the strong simple faith I exercised on the promises which thou hast made me to fasten upon, for my dear infant son George, this day devoted to thee. Lord, honor this faith of thine own operation—let a blessing always attend the means of grace and instruction to this man child whom thou hast given us—open his understanding early to understand the scriptures—affect his heart, even in infancy, to love the precious Saviour, and to adore his covenant Jehovah. Instruct his dear mother and me to instruct him—Direct to proper teachers; teach them to teach him, and bless their labors to him—fortify his young heart against the temptations, the false pleasures, the alluring vanities, the contaminating examples of an evil world—may he seek thee early and find thee. Endow him richly with spiritual gifts—give him the learning of this world, and the divine wisdom to use his learning and his abilities for the noblest of purposes, the illustration of thy love, thy will, thy grace to sinners of mankind. Make him a faithful minister of Jesus Christ—*humble, holy, and self-denied*. Give him a contented mind—a thankful heart—may he declare the whole counsel of God, and while he is faithful and sound in his doctrine, do thou grant him to be eloquent, animated and acceptable. I ask all this, for thou art able to grant all I can ask. I ask it now, young as he is, knowing that thou art God. Life is thy gift—life spiritual and divine is thy work in the soul of man. All the gifts and graces of the Holy Spirit are thine to bestow—power to make the preacher's word successful, is of God. Thou canst guide through life, conduct through death, and minister an abundant entrance into glory. To whom then can I go? To whom would I go? My God, unto thee, and to thee alone. Hear my supplications this day—behold the promises. I have taken Isaiah xlv. 3d, 4th, and 5th verses, lxxv. 23d and 24th, and lix. 21st. Jeremiah i. 4th, 5th, 6th, 7th, 8th, 9th and 12th verses. 1 Sam. i. 27 and 28. iii. and ivth Luke. v. 10th and 11th verses. John xiv. 12, 13, 14, 15, 16, 17, and 23d. Ezekiel xxxiv. 27th, and 1st Samuel i. 23d.—"Only the Lord establish his word." Amen!!

Then follows a Hymn written Sabbath, the 20th Nov. 1796. on the day when Jessy Graham was baptised, and three verses added on the day George was baptised.

THE AFRICAN.

Extract of a letter from Mrs. Caroline M. Thayer, to a Methodist preacher, dated at Washington, Mississippi, Nov. 28 1827.

"But, thank God, the condition of this degraded race is improving, and the cause of injured Africa has many a warm advocate, even in Mississippi. In this neighborhood is an interesting negro, a prince and heir apparent to the throne of Coquimbo. He was captured in war, and sold at the

mouth of the Gambia about 20 years ago. He is a Mahometan, and has adhered strictly to the forms of his religion. His master has lately given him his freedom, and the Colonization Society are about to send him to Africa. He is very intelligent, and is so transported with gratitude, for the efforts of Christians to effect his liberation, that he listens favorably, and there is a good prospect of his embracing Christianity. He has a wife and several children in bondage, whom he expects to be able to redeem, when he arrives among his own people.

C. M. THAYER.

From the Rochester Observer.

The following interesting letter was politely handed us for publication, by the Rev. J. Penny of this village, to whom it was addressed. The writer is a professor in the South Western Theological Seminary, an institution which is doing more, perhaps, for the cause of religion, than any other with the same pecuniary means, and deserves the prayers and patronage of all who feel an interest in the cause of the Redeemer:

Maryville, (East Ten.) Nov. 6th, 1827.

Rev. and Dear Brother.

I hereby acknowledge the receipt of \$50 from Mr. Hervy Ely, of \$28.85 from the 1st presbyterian church Rochester, and of \$13.61 from the 2d. Presbyterian church, by the hands of Rev. Eli N Sawtel.

I hope the Lord will reward these kind benefactors for this timely aid afforded to an infant institution struggling for existence. God has upheld and prospered us hitherto amidst poverty and the most rancorous opposition from the enemies of the cross and Armenians. Our land, houses, lots, stock and library is estimated at \$10,000. Already have 17 heralds of mercy gone from this Institution. The last year, just closed, we had 45 in different stages of preparation including 4 resident licentiates. We have the prospect of great increase this year. Permit me to state a very pleasing fact, three of the young men, that have gone out from this Institution have been the instruments of revivals, in which upwards of 400 have been added to the churches to which they minister, within the last 18 months. Others of them have had most pleasing and animating success. Yet the call for laborers is so great, that those who have been licensed are lost like a rill in a vast plain of sand.

The Institution is so regulated, that charity students can be supported here cheaper, than at any place I have heard of, \$25 or 30 is all his board will cost per year. It appears, from as accurate an estimate as could be made, that our charity students cost us for the last 9 months about one dollar per month. Books and tuition are found gratis. O, if christians would only come to the help of the Lord, as they might and ought, we might in a few years furnish considerable supplies to this Western World. But still, if we had all the means for which, we dare even hope, how inadequate, would be the supply, we could afford to meet the wants of the population.

We have made all our energies and means bend to one single object, namely, *increasing the number of devoted and qualified ministers.*—And God has enabled us to do much. But no provision is made for professors. And if the present profess-

ors, whose labors are gratis, were to die, or become unable to perform their duties, the Synod could not employ others. This consequence gives me a good deal of uneasiness; for in case of death or disability every thing would be suspended. However it is the Lord's cause, and he has provided hitherto, and *will provide*, if his honor, and cause require it. Give my undissembled love to H. Ely, Esq. and our kind benefactors of the 1st. and 2d. Presbyterian Churches.

Your fellow labourer in the gospel
ISAAC ANDERSON.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEB. 23, 1828.

SPIRIT OF THE PILGRIMS,

Is the title of a new religious periodical work, just announced in Boston, to be published by Pierce & Williams. The Editor or Editors, not declared. Price, \$3 a year in advance.

The proposed plan of the work is the same with the Christian Spectator, a periodical, we need not say, of established credit and usefulness published in this city; and "it is commenced," as is declared in the circular, "after the most full and fraternal conference with the conductors of that work." Its professed object and design appears to be fully couched in its title; "it will always be found on the side of free inquiry, enlarged views, unfettered discussion, frank and open measures, and genuine liberality. It will be decidedly opposed to that latitudenarianism in religion which labors to destroy the distinction between the church and the world, and is fast approaching to infidelity."

"It is proper to add," says the circular, "that the Spirit of the Pilgrims will not contain details of religious intelligence, and is not intended to interfere with the circulation of Religious Newspapers, or the Missionary Herald."

LONG ISLAND BIBLE SOCIETY.

This Society has recently laid before the public its Twelfth Annual Report. The union formed between this and the Suffolk County Bible Society in June, being noticed, the Report proceeds to a statement of the steps taken on the noble and interesting resolution to furnish within one year every destitute family in the Island with a Bible. This humane and extensive undertaking, the Board have gone about accomplishing, by means of Agents, Branch Societies, and Committees, with a zeal which promises its completion within the time proposed.

Thirteen Branch Societies had been formed, making the whole number eighteen.

It is stated that in Brooklyn, there were found 114 families destitute of the scriptures. In the whole county of Suffolk, the number was 396. "A single School District," it is said, "having in it seventy families, was found to contain twenty-six without an entire copy of the Bible." And "out of 42 families in another district, 18 had not the word of life in their houses."

The Society issued from Sept. 1826, to Dec. 1827,

448 Bibles, and 334 Testaments. Whole number issued since the establishment of the Society, Bibles 2096, Testaments 1291.

LECTURES TO YOUNG MEN.

The universal eagerness manifested by our citizens and youth in their attendance during the past week, to the Discourses of the Rev. Mr. Hawes, addressed to young men, is perhaps the best return we can make that gentleman for his disinterested kindness, and arduous labours.

These Lectures five in number, were originally written and preached by Mr. Hawes to the young men of the city of Hartford, where he is settled. Through the solicitation of the Clergymen of this place, he has been influenced, before their publication, to deliver them in New-Haven.

Pains have not been taken to secure an analysis of the Discourses, as they are soon to be published, and we shall not therefore attempt at this time, any summary, or comments on their merits. The general murmur of approbation and satisfaction and thankfulness, must be a testimony of their excellence not unacceptable to the author; but a still more grateful and exalted reward, we confidently hope is his, in the influence which his plain and bold truths, and kind advice are about to exert over the lives of our young men.

That pertinence, and home-thrust accuracy with which Mr. Hawes reaches the case of every young man, shows that he has not forgotten, what many preachers seem to have forgotten, that he has been one himself. And the conciliating kindness and fellow-feeling with which he has at the same moment pointed out "the bane and antidote," has secured the confidence and nerved the good purposes of every ingenuous and spirited heart. Those who have not heard them, may read them; but they cannot supply the ardent and honest manner of the preacher, which would have convinced them that he actually meant, and felt what he said; and was not like many, reading "a dull lecture" to no one in particular, which he had written for mankind at large.

BISHOP HOBART.

We have had occasion several times to quote the sentiments of Bishop Hobart and the Episcopal Watchman, on the subject of revivals and prayer-meetings. A correspondent of the Watchman enquires "if the editor of the Intelligencer does not labour under some mistake (if nothing worse) in representing you, as well as Bishop Hobart, as enemies of the revival of religion." To which the editor replies that "the Intelligencer is but a small one among the tribes who are busy in misrepresenting our sentiments."

If we have misrepresented the sentiments of Bishop Hobart, or the Episcopal Watchman, it has been done by quoting their own public declarations in their own language. It is truly unfortunate that a man who is placed at the head of *The High Church* in the United States, should so express himself in his public instructions, that it becomes necessary for his adherents, or himself to explain afterwards that he does not mean what he says.

1828.]

We have no prejudices against Bishop Hobart, or Episcopalians, or their creed, or their worship—but we do not like their faults, and we feel called upon as a public sentinel to raise our voice against the open hostility which has been declared against revivals and prayer-meetings. We wish for the honor of religion, that we might have misapprehended the meaning of these high-toned measures which have given cause of alarm very extensively to the friends of religion. We deem it an honour to be counted even “a small one among the tribes” who have risen up “not to misrepresent,” but to contend earnestly for the faith once delivered to the saints,—for in these tribes may be found some of the first ministers in the Episcopal Church, and many others of distinction. The following extracts will shew how others understand this subject.

Extracts from a Review of Bishop Hobart's Sermon delivered at the Consecration of Bishop Onderdonk, by Rev. William Wisner, Pastor of the First Presbyterian Church in Ithica, N. Y.

OPPOSITION TO PRAYER MEETINGS.

Under the tenth particular, the Preacher informs us, that the Bishop, under the hope of being approved of God, will be supported in discharging his duty to his Church, “in condemning popular practices which tend to subvert her institutions, and to injure the course of rational and fervent piety.” He then proceeds to mention the most prominent of these popular and injurious practices. And what popular practice would one naturally suppose a Christian Bishop would select as most deserving the vigilant attention, and decided opposition of the overseers of the Church? Attendance at the Theatre? No. Dancing? No. Gambling? No. Attending the Theatre, or the ball-room, or the card-table, with all those other fashionable vices, which are so common in our great cities, hold, at most, but a secondary rank, and are all overlooked; while the eagle-eye of this professed watchman of Israel, is fixed on something which he seems to esteem more dangerous to the interests of the Church than they all; and that is, the little social prayer-meeting. And has it come to this? May the Bishop and his Clergy attend rich dinner parties, and wine parties; and the youth of their congregations attend the Theatre, and the ball-room; while a few pious professors cannot meet in a private house for social prayer, and make their requests known in the language dictated by their pious feelings, without having this conduct held up by this Diocesan as calculated to subvert the institutions of the Church? Corrupt, indeed, must those institutions be, which can be subverted by such meetings as these. But let us hear the Bishop's objections to prayer meetings. “They are,” he tells us, “generally, and from the constitution of human nature, almost necessarily, the theatres in which spiritual ambition and ostentation indulge their unhallowed aims.” I had really thought, from the Bishop's exposition of the “doctrine of moral pollution,” that he expected better things of human nature, than that the place selected for us to humble ourselves before God, would, “almost of necessity, be the theatre, where spiritual ambition and ostentation would indulge their unhallowed aims.” But what evidence does the Bishop bring against them? Why, he tells us that Doctor Scott and Mr. Newton were dissatisfied with a meeting which used to be held at Olney; and that some other Episcopal clergymen in England had thought that prayer meetings were of a bad tendency. Why did not our worthy Bishop bring some witnesses, to prove that prayer meetings in this country, produced the results which he has ascribed to them. Why did he not

prove that High Churchmen, who abhor prayer meetings, are usually more humble and devout, and less assuming than Low Churchmen, who attend them? Or why did he not institute some mode of reasoning, to prove that prostrating ourselves before God in a prayer meeting, and confessing our sins, has a tendency to inflame the pride of the human heart?

THREE ENEMIES.

If I have understood him he is calling upon his Episcopal brethren to aid him in resisting and putting down three powerful and dangerous enemies. These enemies are, “The doctrines of grace,” “Prayer meetings,” and “Revivals of religion.” In this warfare he intends to use, first, the spiritual power of the Church, and if these fail, then comes the “awful resolve to preserve the precious deposit of primitive faith, order and worship, at all hazards.” His allies and friends in this conflict are the Deist, the Universalist, the Socinian and the Roman Catholic.* And the men upon whose heads the fury of this united host is to be poured out, are evangelical christians of all denominations. This war is not only declared, but the battle is begun, and the missiles of the enemy are flying thick around us, but as all have not chosen their sides, and as there is time yet for those who have resolved on joining the alliance to sit down and count the cost, I would earnestly entreat, even the friends of Bishop Hobart, to pause and once more examine the whole ground before they proceed further. I would entreat them to compare the doctrines advanced in this sermon with the doctrines of the Bible, and then to compare the prayer meetings and revivals which are there so rudely opposed, with the prayer meetings and the revival of the Scriptures, and when they have made these comparisons, I would ask them to inquire of their own consciences whether they had better unite with the Bishop in this unholy war.

*It is not intended that there is any treaty of alliance among these sects, but that they are all agreed in their feelings and operations against the common enemy.

† See Acts, i. 13, 14—xii. 5, 12—xvi. 13

‡ Acts ii. from 37 to the end, iv. 5—xi. 20, 21—xiv. 1.

BISHOP HOBART'S SERMON.

From a review of this sermon in the Magazine of the German Reformed Church, we select the following.

The truth is, that so far from the glory of God and the salvation of souls being exhibited in the discourse as a grand animating principle of christian and ministerial conduct, the author has substituted for it the glory of the Episcopal Church, in the increase of her numbers, the spread of her influence and the establishment of her forms. “Our church,” “our own church,” and such like expressions, are to be found on almost every page of the discourse. After having read a few pages, and being struck with their frequent recurrence, we determined to keep count; but when the number rose above thirty, we desisted, under the full impression, that the grand pervading spirit of the discourse, the object in fullest and most constant view, and which with every turn of thought still rose and retained supremacy in the author's mind, was the *Protestant Episcopal Church*. What a portrait of a “Christian Bishop,” and what principles and motives to be pronounced “paramount!!!” aiming to show himself approved unto God before every thing else and concerned for the glory of God and the good of souls, just so far as they may be promoted by the doctrines, rites, ordinances, forms and ceremonies of the Episcopal church!!!

ANDOVER THEOLOGICAL SEMINARY.

From the Catalogue of this institution, for Jan. 1823, it appears that the whole number of students is 123, viz.—

Resident Licentiates, 3; Senior Class, 27; Middle, 38; Junior, 40.

Of the Classes, there are from

| | | | |
|-----------------|----|-----------------------|----|
| Maine | 7 | Dartmouth | 21 |
| New-Hampshire | 14 | Middlebury | 11 |
| Vermont | 18 | University of Vermont | 2 |
| Massachusetts | 41 | Harvard University | 7 |
| Connecticut | 12 | Brown | 3 |
| New-York | 6 | Amherst College | 22 |
| Pennsylvania | 1 | Williams | 5 |
| Ohio | 2 | Yale | 10 |
| Georgia | 1 | Union | 5 |
| Canada | 1 | Hamilton | 3 |
| England | 1 | Ohio University | 1 |
| Germany | 1 | Not Graduates | 5 |
| Bowdoin College | 10 | | |

YALE COLLEGE SEMINARY.

On the Catalogue are 50 students; and 5 have joined since the catalogue was printed. Dr. Taylor is the instructor in Didactic Theology; Professor Gibbs in Sacred Literature; Professor Fitch in the Composition of Sermons, and Professor Goodrich in Oratory. No charges are made for tuition, nor for the use of the College or Students Libraries. Board is obtained in common, specially designed for the Theological Students, at cost. Mr. Twining the College Steward, furnishes all the provisions, wood, &c. and employs the cooks gratis. The past term board was one dollar and thirty cents per week.

DEATH OF THE HON. DEWITT CLINTON.

The sudden death of Clinton will be met with scarcely less solemnity and regret by our countrymen throughout the United States, than by the citizens of his own bereaved State.—He died at Albany on Monday the 11th. Having walked into his library with his son, and seated himself with a book, he was observed by his son to lean back as if distressed for breath, and immediately expired.

The fame of this great statesman, like the purposes of his heart, and the works to which he has devoted the energies of his mind and body, is not confined to the limits of a State. The loss is a national one, and the solemnity universal.

The course by which Dewitt Clinton made himself known as the patron of science, and virtue, and intelligence, and associated his memory with the mental and moral culture of his countrymen, and the prosperity of his land, is briefly and beautifully pointed out in the following Eulogy—The address of Mr. Butler of Albany to the Legislature of the State.

Mr. Speaker: It seems to devolve upon me as the representative of this city, to call the attention of the house to that awful event, which, since our last sitting, has shrouded this metropolis in mourning.—Death has been among us! and he has aimed at no common mark. By one of those signal dispensations which illustrate the supremacy of the Almighty and the nothingness of man, he has cut down one not only pre-eminent in station, but most conspicuous for talents and public services. How inscrutable are the ways of Providence! It seems but as yesterday since we were called to lament the death of an adopted son, whose eloquence created an era in our history, and whose virtues and talents rendered him an ornament alike to the old world and to the new; and now, when the tears shed for Emmet are scarcely dried, another—his appointed eulogist—has like him

been stricken down, in the fulness of his fame, and on the field of his renown—and that, too, ere he had performed the sad but honorable duty to which he had been called.

In the resolutions which I shall have the honor to submit, I have endeavored to express the common feelings of this house and of the community. Before they are read, I shall attempt the further duty of saying something of the character and services of the illustrious dead. I do not intend to speak his eulogy—for I have neither sufficient control over my own feelings to perform the task, nor would the suddenness of the occasion permit me to do justice to the subject. Other reasons would also restrain me. Overwhelmed with that deep sense of the vanity of human greatness, which this is so well calculated to inspire, I dare not flatter.

But I may say without offence, and in the spirit of history, that this state, since the formation of its government—nay, more—since the settlement of the country—has never produced an individual who has exerted so great an influence upon the interests of the state, or whose name is likely to be more perpetual in its history.

It was the fortune of De Witt Clinton, for nearly 30 years, to be at the head of a great party; and the mark at which were hurled the shafts of a powerful opposition. Of those who supported, or those who opposed him, this is not the occasion to speak. It is known to every member of this house, that ever since my acquaintance with political affairs, I have acted with the latter; but it affords me at this moment unspeakable delight to reflect, that for many years there has been mingled with that opposition nothing personal, save respect for his character, and admiration of his talents. That respect and admiration were justly due him; for to his honor be it said, that while he pursued with avidity political distinction, he had the wisdom to seek for enduring fame, not from the possession of power, or the triumphs of the day, but by identifying himself with the great interests of the community. It was his ambition to be distinguished as the friend of learning and of morals, and as the advocate and patron of every measure calculated to promote the welfare or increase the glory of the state.

Let the statesman of the present day, those who are now engaged in the career of ambition, learn wisdom from his example. The grave of Clinton will soon cover the recollections of his political honors, and in it will be buried the triumphs and reverses of the hour. But his fame, as the patron of schools and seminaries of learning, as the friend of morals and benevolence, and as the ardent champion of every public improvement, will flourish while time shall last. Need I remind you of his efforts to call out and to foster the latent genius of our people? Need I speak of his labors in aid of that great work which has conferred so much glory on his native state, and so largely contributed to the happiness of its inhabitants? By connecting his fortunes with the success of that stupendous project, and by devoting to it the best energies of his mind, what an unfading wreath did he procure? So long as the waters of the great lakes shall flow through this new channel, to the Atlantic, so long shall history record his name!

I rejoice, sir, that he was not taken from us until he had witnessed the triumphant consumma-

tion of that great work. I rejoice still more that he was permitted to outlive to a greater degree, the collisions, the prejudices, and the asperities of party; and that there is now nothing to prevent the representatives of the people from awarding to his memory the honors he deserves. I feel, therefore, that I may safely call on the members of this house—on the votaries of science—the friends of humanity and morals—the philanthropist and patriot—to unite with me in strewing flowers on his bier; and in compliance with usages rendered holy by the best feelings of our nature, to join in a solemn expression of respect for his memory, and sorrow for his loss.

Revivals of Religion.

REVIVAL IN DUNBARTON, N. Y.

An account of the late revival of religion in Dunbarton, which was given to the General Association of New Hampshire, holden at Rindge, last September.

Previous to the revival, the state of religion had become very low. Professors were carelessly sleeping under the means of grace; and sinners were taking their course according to this world, without God and without hope.

In this state of things, some few brethren felt that something must be done.

But what could they do? The case appeared beyond the help of man. They agreed to commence a prayer-meeting, on Tuesday the first week in January, 1824. The express object was to pray for a revival of religion in this place. A small convenient room where the meeting was always held, was now consecrated to prayer.

About seven or eight brethren commenced this meeting; and it seemed with a determination never to relinquish it, till they had obtained the blessing. And though they continued their prayers for a long time, even for years before the revival commenced; yet they were not discouraged, they believed that God was true and faithful to those who seek him aright.

The meeting gradually increased, till in some instances there were from 20 to 30 present; but the more steady number was from 10 to 15. And it has never failed, in a single instance, from the commencement to the present day, let the weather or travelling be what they may, though numbers come the distance of several miles; and none more constant than one in his eighty-third year, who would often say, at the close of the meeting, "Brethren, I believe I shall live to see a revival in this place." Happy man: he has seen his heart's desire, and has seen five of his grandchildren come forward and join the church in early youth: all of his children were professors before.

About the beginning of wheat harvest, the last year, [1826] when a severe drought was upon the face of the land, and a more distressing drought upon the souls of men; and when devouring insects were destroying the fruits of the field; then these praying men raised their more fervent cries to the God of mercy, that he would make these distressing judgments the means of awakening to sinners, and of a revival of spiritual life in his own children. At this time came to the prayer-meeting nine or ten young people; it seems all unknown to each other; some of them were interro-

gated why they had come to this meeting? They replied, "To hear good people pray." It was discovered that the Spirit of God was moving on their minds. *The pastor took the young people into the little room, where prayer was wont to be made, to converse with them on the state of their souls, while the brethren in another room, spent the time in prayer. The opening prospect was now so promising, that it was judged safe to appoint an inquiry meeting for the next Tuesday, at the house of the prayer meeting, and to make it public the next Sabbath. Thirty attended; and on Thursday the same week, 40 attended. There was now a great shaking among the dry bones, and at the third meeting 100 inquirers came.

These meetings continued to increase in numbers and interest, till there were, at some times, from 200 to 250 present, including those who attended the prayer meeting. We soon began to hear the good news, that one here and another there was rejoicing in hope, that he or she had obtained the grace of God, and felt the blessedness of those whose sins are forgiven.

The brethren have been very active in this revival, and greatly assisted and upheld the hands of their pastor. By agreement they have repeatedly gone through the town, two and two, to converse with the people upon things which concern their salvation, endeavoring to persuade them to improve the present season of grace, to secure to themselves eternal life. And we think that their visits have been followed with very happy consequences.

As the fruits of this revival, 74 have united with the church. Twenty-three males, 51 females, 27 heads of families. Eighty-seven baptisms. Twenty adult, 67 infant.* In many houses family worship is now maintained, where God was not so acknowledged before; and many more youth and children are brought to the house of God on the Sabbath. Some appear to be halting between two opinions as to their hope, and dare not come forward to profess. Some others are still inquiring, and lingering on the plains of destruction.

Berkshire County, Mass.—A correspondent of the *Philadelphian* writes: "In Berkshire, the spirit that characterized that region last season, is rising again with renewed vigor. The Church Conferences are again held with the most flattering results. All that region seems to be waking up to renewed life and activity, and God seems to be walking in his Churches."

An interesting work of grace is now progressing says the *Rhode Island Messenger*, in the neighborhoods of the Natick, Lippitt, Phoenix and Arkwright factories, in this state.

Several interesting revivals are still in progress within a few miles of this village. Among the places favoured, are Rome, Saquoit village, Bridgewater, and Winfield. Notices of some of these revivals have been received; but we are under the necessity of laying them aside till next week. Meanwhile, let Christians bear these places in remembrance at the house of grace.—*Ulica Rec.*

* Since the meeting at Rindge, 11 have been received into the church; 4 by letter, making 85 received within 9 months. And 8 baptisms; total 93 baptisms.

ELMIRA, TIOGA CO. N. Y.

"This congregation is gathered from Veteran on a hill, and Elmira in a vale. Soon after it was announced that God was displaying the power of His grace at Ithica, he appeared in his glory in this place. The cloud of mercy distilling a shower of vivifying influences, seemed for a short season, to rest on the hill and then pressed on to the vale, until not a single family remained unmoved, in a distance of three miles.

About fifty have been united with the church, and nearly two thirds of the number are males, and heads of families. I have a son of fourteen, and a daughter of twelve among the number received to the privileges of the church, with several others of their age. This blessed communication of the goodness of God to us, I would record to the glory of His grace."—*Philad.*

Wilmington, Del.—A clergyman writes from Philadelphia to a gentleman in Utica, that the state of religion in Wilmington has, within a few days past, become extremely interesting; that "the Lord has appeared in his Glory to build up Zion; and that between 20 and 30 are at present among the hopeful subjects of the work.—*ib.*

WAYNE COUNTY, N. Y.—We learn verbally, by an intelligent gentleman from the West, that revivals, more or less interesting in their character, are scattered over nearly the whole extent of Wayne Co. north and west of the town of Palmyra. Particulars are not given; but the character of the work generally is very precious, shedding a benign influence over the aspect of society, and leading numbers to flock to the standard of the cross.—*Western Rec.*

THE GOSPEL, A SYSTEM OF GRACE.

The object of the Gospel is both to pacify the sinner's conscience, and to purify his heart; and it is of importance to observe, that what mars the one of these objects mars the other also.—The best way of casting out an impure affection is to admit a pure one; and by the love of what is good, to expel the love of what is evil. Thus it is that the freer the Gospel, the more sanctifying is the Gospel; and the more it is received as the doctrine of grace, the more it will be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a man holds of God as a pensioner, the greater is the payment of service that he renders back again. On the tenure of "Do this and live," a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature, striving to be square and even with his Creator, is, in fact pursuing all the while his own selfishness, instead of God's glory: and with all the conformities which he labours to accomplish, the soul of obedience is not there, the mind is not subject to the law of God, nor indeed under such an economy ever can be. It is only when, as in the Gospel, acceptance is bestowed as a present, without money and without price, that the security which man feels in God is placed beyond the reach of disturbance—or that he can repose in him, as one friend reposes in another—or, that any lib-

eral and generous understanding can be established betwixt them—the one party rejoicing over the other to do him good—the other finding that the truest gladness of his heart, lies in the impulse of a gratitude, by which it is awakened to the charms of a new moral existence. Salvation by grace—salvation by free grace—salvation not of works, but according to the mercy of God—salvation on this footing is more indispensable to the deliverance of our person from the hand of justice, than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred or fragment of legality with the Gospel, and you raise a topic of distrust between man and God. You take away from the power of the Gospel to melt and to conciliate. For this purpose, the freer it is, the better it is. That very peculiarity which so many dread as the germ of antinomianism, is, in fact, the germ of a new spirit, and a new inclination against it. Along with the light of a free Gospel, does there enter the love of the Gospel, which, in proportion as you impair the freeness, you are sure to chase away? And never does the sinner find within himself so mighty a moral transformation, as when under the belief that he is saved by grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness.

From the Vermont Chronicle.

TO CHURCHES.

"I said 'let every Christian man make it manifest' that the power of the Gospel and the effect of the Gospel dwelt within him. Let him do it, because for this purpose is he 'made a spectacle unto God, and unto angels, and unto men.' As, then, he would answer the great purposes of his being, let him do it.

And in doing it, let him bind himself to all his brethren in the church, with the same bonds, by which he has bound himself to the truth of God. Then let them go forward—a free, voluntary, holy brotherhood, who know nothing in their association but the duties enjoined by their great Master, and they will wield a power that shall remove mountains. They shall do all things through the strength given from on high. They become associated, identified with the interests of God, and so long as he is faithful to himself, they will be aided by a hand unseen, but almighty; the wing of God is ever over them; the tower of God is ever nigh them; the army of God is ever on the right and on the left, to cheer and support them. O Sir, how it looks to an elevated mind, to hear these men asking for courts and canons, and digests, and prelates, and constitutions, to discipline themselves withal. How it looks, to hear them speak of difficulties on difficulties (thanks to God, they will always exist where sin is,) and call for human institutions—the institutions of men, to heal difficulties that admit of no cure, but new hearts and holy resolutions! Around such a body will always cluster difficulties, for they are set for the defence of the truth—of the Gospel, in a world of error and of sin. But to resort to any thing but the grand, efficient principle of their union, the love of holiness, to overcome these difficulties, is at once to declare that they have not unquestioning confidence in the power of truth to sustain itself in these circumstances. It is to drive them off from the principles of their faith to temporary expedients, for the attainment of a hollow-hearted peace. It is like life-boats and fire-engines, for safety, while no light-houses are built and no stores are made fire-proof.

We need more unquestioning confidence that God

will not leave nor forsake his cause in our hearts, in our own church, in our own village, in our state, in our country, in our world. We need to go off from the temporary advances of time and man; and give energy and vigour to our action, from the everlasting, immutable relation, which God sustains to the truth, to his Gospel. And when we can do this, we shall be satisfied that "all things, yes, ALL THINGS will work together for good to them that love God."

Instead, then, of calculating consequences, and shrinking from them, because you see a way in the horizon a black cloud of wickedness collecting its energies, you are to go forward, utterly regardless of it as a source of inquietude, and confidently believing that God will either dissipate it, or by the faith and effort it will awaken in your mind, cause it to work for your good. Calculating consequences, according to the meaning of Dr. Paley, and according to the habit of many, who attempt to form religious plans, is utterly destructive of individual or of united influence; yes, Sir, utterly destructive of a good and extensive influence. For the moment you begin *thus to calculate*, you remove the mind away from faith, or confidence, or belief, that its own conceptions are correct, founded though they may be in eternal truth,—you remove it away from this belief, and it surrenders its *own faith*, and its *own energies*, to the faith and impotence of other men. It would be matter of surprise to me, if most persons could appreciate my plans; and if they cannot appreciate them, I will not expect they will be cheering me onward; and it would be matter of great surprise, if the devotees of this world could appreciate the plans of Christian enterprise, or the untiring energy that could be brought to their accomplishment. We are then to expect difficulties and opposition, but must not be discouraged by them. The catalogue of worthies in the 11th chapter of Hebrews, were sustained by *faith*, not by calculating dangers and difficulties in their heavenward course: and they accomplished their victories, by the sustaining energy of God, in connection with their faith.

There is then, as I said, no such thing as a weak church. God is with her if she is faithful. Her feet stand on the rock of ages, and the endless buffeting of the world can never beat her off. She has the power of self-sustenance. She lives by her *own faith*. The perennial stream comes up from the well of Truth *within*, and no outward power can stay or control the healing waters. And because it is so, let us not manacle her with cumbersome chains, under the name of rules, and laws, and constitutions, and articles—articles of war, not conditions of peace.—But let her operations be free, full, fearless; nothing doubting that the truth will accomplish the purpose whereunto God hath sent it. In this spirit let every church and every member of the church march onward, nor stay a moment through fear of terrible consequences, as though they better understood the operation of God's law than Himself.

A perfect undoubting confidence in the providence of God, as cherishing and extending the influence of truth and holiness under the eye of infinite wisdom and benevolence, is the fearless and unquestioning state of mind with which every Christian should go forward to do the will of God. This will always sustain us in storm or sunshine, in darkness or light, in success or danger.—This is the faith that overcometh the world.

A good Example.—The grand jury of Jefferson county, at their late session, contrary to the usual practice, of expending the money arising from fines, &c. for ardent spirits, resolved that they would pay it into the treasury of the Bible Society of that county.—*West. Rec.*

ARE UNITARIANS ALSO UNIVERSALISTS?

The writer of the "Letter to a Unitarian Minister" of Boston, which we noticed last week, bears the following testimony on this point.

"The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration. I believe in eternal punishment; and it appears to me that a contrary belief counteracts nearly all the good effects of preaching, that is not built on this foundation. None, or a limited punishment, seems to encourage men in sin. Punishment hardens the criminal, and a continuance of it apparently renders restoration more hopeless in the eye of reason, than at the beginning. None believe that the fallen angels will be restored; and why is it more unjust in God to punish the higher order of intelligences eternally, than man? The Unitarians generally do not differ, as I can find, from a large class of Universalists, who believe in final restoration. Would not an union take place between these parties, if the Unitarians considered it a matter of policy so to do? Were this union to occur, do you think godliness would be promoted? Would not society wear a worse and more threatening aspect?"

On this quotation we only remark, that the writer has probably had as favorable an opportunity to know the real sentiments of Unitarians, as any gentleman in this country. We may therefore say, "This witness is true."—*Bos. Rec.*

Orthodox Congregational Churches in New England.—Grand total, with a few allowances for deficiencies, 62 Associations, 960 Churches, including 67 in Massachusetts as not being reported, 720 Ministers, 240 Churches vacant. Besides the above, there are, as has been already intimated, a number of Congregational churches in New England not associated; and a number more might be reckoned which are out of New England. The number of Unitarian churches is not known. Probably it is between 100 and 150. The number of ministers is not far from the same.—*Q. Jour.*

A Convention was noticed to be held at Auburn, N. Y. on Wednesday last, "to adopt such a plan as may be judged most expedient to aid every young man of piety, indigence and suitable promise, within those western districts, in the whole course of his studies, academical, collegial and theological, while preparing for the gospel ministry."

The Philadelphia Recorder states that there remains but one thousand dollars to be subscribed, in order to secure the Milnor Professorship to Kenyon College. This is the subscription commenced by Mr. Tappan of New York with \$1000, on condition it should be made \$10,000 within a year. It is likely to be filled up within the specified time.

Remark worthy of attention.—Amidst all the vices and all the animosities of the Algerine, the most abandoned wretch never presumes to utter the name of God in vain.

WEST TENNESSEE.

Narrative of the State of Religion within the bounds of the Synod of West Tennessee.

The committee appointed to prepare a narrative of the state of religion reports, that from the statement of the members, it appears that the church was never under more obligation to its great Head than at the present period. Never before had there been in the same length of time so much attention to the means of grace, or so many additions to the church, as during the last year. "The Lord has done great things for us, whereof we are glad."

But the committee would take the liberty to be a little more explicit in their report, and they think it proper to mention, in brief detail, some of the means of grace which have been blessed, the exertions which have been made to spread the gospel, and the effects which have resulted.

Means of Grace.—Under this head we would place in the front the preaching of the gospel in its plainness and simplicity. It is by this it pleases God, to save them that believe; and from the testimony we have had, we think we are qualified in saying that the truths of God's word have been faithfully and pointedly declared, and to numbers have proved the savor of life. But other means have been successful, particularly pastoral visiting, and the more faithful exercise of the discipline of the church.

In every instance where family visits for the purpose of awakening either Christians or sinners, have been adopted by the pastor, the practice has been attended with happy effect: Christians have been aroused from spiritual slumber, and sinners have been persuaded to attend to the "one thing needful."

The discipline of the church, though it may be a painful duty, is indispensable, and it has evidently, in more than one instance, been the happy means of reviving the work of God. There is indeed no reason to hope Israel will prevail while there is an Achan in the camp, but when he is excluded the Lord makes his cause victorious.

Sacramental occasions, camp-meetings, and meetings for the instruction of persons inquiring what they must do to be saved, have been frequent and judiciously conducted.

Religious Tracts have also in some instances been the means of converting the sinner from the error of his ways to the service of the living God.

Exertions to spread the Gospel.—These have been the education of pious indigent young men for the gospel ministry, the establishment and increasing energies of Bible and Tract Societies, collections to aid in the cause of missions, and the more general observance of the Monthly Concert.

Though these things have not been attended to so exclusively as they should, yet considering that the Synod is now holding its second meeting, that many of its churches are small and compelled to struggle with difficulties incident to our incipient state, we think much has been done. Some of our churches have made liberal exertions to aid young men in obtaining an education for the ministry. Some have taken up handsome collections to aid missionary operations, and one which a few years since did not contain forty members, has in connection with the congregation raised more

than five hundred dollars for the different benevolent objects of the day.

Effects which have resulted from these means of exertion.—These have been most animating. The wilderness and the solitary place has been made glad. Zion buds and blossoms as the rose.

The Synod would not wish to convey the idea that the whole region within its bounds has experienced a moral renovation. Far from it. There is even in many Christians too great a disposition to conform to the customs, and sometimes to the vices of the world. In one particular case the Synod heard with regret, that some professors of religion had, by travelling on the Sabbath, disturbed the peace of Cherokee brethren. In other places, Christians are not engaged with all that ardor of soul in the service of God, which the importance of the case and their solemn covenant vows demand. Many of them by their conduct, do not appear to feel under obligations to "come up to the help of the Lord, to the help of the Lord against the mighty." Their language is, "The time to build the Lord's house is not yet come."

Errors in sentiment and practice yet prevail in too great a degree, and loudly call for the earnest prayers and steady vigilance of the people of God for their suppression. But notwithstanding these lamentable facts we feel constrained to say—what hath God wrought?

The number of our churches and of their members has been increased, the zeal of Christians has in some cases been invigorated. Interesting revivals of religion have occurred in many of our churches, and we have enjoyed delightful seasons of refreshing from the presence of the Most High.

In conclusion, the Synod would say to its members and the churches under their care, "brethren persevere" in the work whereunto you are called, forasmuch as ye know that your labor shall not be vain in the Lord, be fervent in spirit, united in sentiment, and as the heart of one man, be engaged in efforts to advance the interests of the Redeemer's kingdom. Let the discipline of the church be strictly observed, even if it should cause the casting off of some of its members. Unworthy members are but a reproach to the house of God. Let family government be kind and parental, but firm and decided; restrain your households from all those plans of vain amusements which only feed the depravity of the heart and separate your off-spring farther from God. Let every benevolent object be encouraged by your prayers and your alms. In fine, do all things as becometh saints. Be wise as serpents and harmless as doves in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.

HUGH BARR, *Stated Clerk.*

Nashville, 8th Oct. 1827.

IMPORTANT QUESTIONS.

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and art; in a word, all the benefits which the faculty of seeing imparts. So he who sends the gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these 10

be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this; Shall a thousand immortal souls be favored with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there be any doubt respecting the proper answer?—*Dr. Payson.*

A TRACT DISTRIBUTOR.

A member of the Hucksters' Committee being one morning at Williamsburg Market, observed to one of the butchers that he was going to distribute Tracts at certain vile houses near the Ferry. The butcher told him he "had better not go: for the occupants would perhaps do him injury." Said the distributor, "I am not afraid of that; at least they need Tracts, and I will see that they have them." On arriving at the place, he called at one house after another, distributing Tracts as he went, till he came to a tenement where a number of sailors were assembled. He was received by the women with a great deal of levity; but they all readily accepted Tracts. A sailor came forward, and looking at the Tracts, turned off with a sneer, muttering something that was not understood. "Ahoy, my boy," said the distributor, "why do you haul your wind so quick? Helm a-lee—'bout ship; and haul your starboard tack." Another called out, "No mutiny: obey orders, I say; and lie too. This is no land-lubber that's hailing us." All the sailors then came forward, and exclaimed, "What is your wish, Captain?" I told them that I had a little cherub that sits aloft as you sailors express it, to guard poor Jack. Here he is, [it was the cut representing the angel having the everlasting gospel,] and wishes to speak to you. Another asked, "Have you nothing for me?" I told him I would give him something that would tell what his mother thought of his conduct last night. He looked very sober, and thanked me. I told them I feared they had got into shoals and quick-sands, and had better alter their course. They then all received Tracts, and as a token of gratitude, asked me to take some grog. The distributor replied, (being upwards of 60 years old) that his upper works were too crazy to take in such a cargo as that, and so left them.

RELIGION AMONG THE CHEROKEES.

Extract of a letter from a young man in Huntsville, to his father in Philadelphia.

There was an interesting meeting held last month at a missionary station about 30 miles west of Huntsville, among the Cherokees; the station is under the superintendence of a Mr. Pat-

ten, and his work is abundantly blessed. On the last Sabbath the Sacrament of the Lord's Supper was administered; the first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about 30 Indians, who seven years ago were as wild as the game they pursued; and the other side of the table by new converts each one giving comfortable evidence of a change of heart. The scene was truly solemn; the table was addressed by Mr. Allen in a most feeling manner: even the ungodly and those that feel no interest in the Redeemer's Kingdom, were constrained to say, surely this is the doing of the Lord, and marvellous in our eyes.

A great seriousness prevails at the Creek Path at present; many are under deep concern respecting their eternal welfare; in answer to fervent prayers the holy Spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in Heaven over returning prodigals.—

THE AFRICAN AND CHRISTIAN SOLDIER.

In the most flourishing period of the reign of Louis the fourteenth, two negro youths, the sons of a prince, being brought to the court of France, the king appointed a Jesuit to instruct them in letters and the Christian religion, and gave to each of them a commission in his guards. The eldest, who was remarkable for his candor and ingenuity, made great improvements, more particularly in the doctrines of religion. A brutal officer, upon some dispute, insulted him with a blow.—The gallant youth never so much as offered to resent it. A person who was his friend took an opportunity to talk with him that evening alone upon his conduct, which he told him was too tame, especially in a soldier. "Is there," said the young African, "one revelation for soldiers, and another for merchants and gowmsmen? The father to whom I owe all my knowledge, has earnestly inculcated forgiveness of injuries to me, assuring me that a Christian was by no means to retaliate abuses of any kind." "The good father," replied his friend, "may fit you for a monastery by his lessons, but never for the army and the rules of a court: in a word," continued he, "if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you." "I would fain," answered the young man, "act consistently in every thing; but since you press me with regard to my honor, which you have always shown, I will wipe off so foul a stain, though I must own I gloried in it before." Immediately upon this he desired his friend to go from him, and appoint the aggressor to meet him early the next morning. Accordingly they met and fought, and the brave youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend with tears in his eyes, saying, he did not imagine the Christians were such unaccountable people, and that he could not apprehend their faith was of any use to them, if it did not influence the practiser. In my country, we think it no dishonor to act according to the principles of our religion.

Poetry.

AMERICAN SUNDAY SCHOOL UNION.

The American Union have lately completed a splendid edifice for the various departments of their large and extensive operations. It is situated on Chestnut Street, in the heart of Philadelphia. The following lines, "on viewing the buildings," are from the pen of WILLIAM B. TAPPAN, and copied from the American Sunday School Magazine.

I ask'd the passenger for whom arose
These buildings, bold, yet in the beauty
Of due proportion: speaking to the eye
Of taste and symmetry?—He replied:
Time was, when knowledge of the Holy One,
His wisdom and perfections, was confined
Unto the hoary. Limited to age
Were things of godliness. Days only spake,
And years held vision with the mysteries
Redemption hath disclosed. The aged fed,
And richly fed, on manna; but the child,
O he knew not of Bethlehem, nor heard
The simple story of the manger, nor
Of Him, the Bless'd! whose early wisdom shamed
The Rabbi; who unto his love took up
Young children, and gave honor unto them
Of Bethpage, when they met the sufferer
With palm and song. Thus was the mind a blank,
Whereon the devil wrote strange language. Here
His tares the subtle adversary sow'd,
And ignorance and wild disorder flourish'd—
A baneful harvest! Childhood wax'd to youth,
Yet knew not God: youth ~~to manhood~~ grew.
Yet mock'd the father's prayer, and scorn'd the
ther's tear.

One* came at length, who, imitating Him,
Israel's kind Shepherd, gently led the young
Out of sin's path into the narrow way
Of life. And he of the proud look was taught
Humility; the tongue of blasphemy
Lisp'd Canaan's accents; stubborn knees were bow'd,
And God's high Sabbath witness'd Wisdom's call
Unto the young. It was a goodly work:
It prospered;—'twas His own! Behold the assembly
now,

That throng the Sunday School! See, on each brow,
Dove-like, sit blessedness and joy. Thou hear'st
Their sweet and holy hymn: 'tis Jesus' name
Inspires the melody. To list that song,
Warbled from lips so lovely, well might stir
The flinty heart, and bid the infidel,
Rebuk'd, with tears exclaim, "Lord, I believe!"
They kneel—the infant worshippers! and they
Prevail in prayer; for hath He not declar'd
They that seek early, early they shall find?
Stranger! this noble pile is consecrate,
Devoted to the Lord. Hence flow the streams
That irrigate the land; yea that refresh
The thirsty world. Hence goes the Missionary
To plant God's nurseries, and to the work
To stimulate His servants. Hence the page

* RAIKES.

Of sound instruction, in the winning guise
Of artless story, and the narrative
Of holy children, early lov'd of God,
And early gather'd to the white-rob'd choir,
Wings its glad way alike unto the hall
Of opulence, and to the low abode
Of poverty. Its mighty influence felt,
The fierce have wept, and many a softened heart
Has owned its power; and many a child,
Taught by these little messengers, has looked
From beds of sickness to the Merciful,
Pleading in faith, "My Father, art not Thou
The Guide and the Preserver of my youth?"
And thus has fled to glory. Who may tell
In that high day when God makes up his own,
How many gems in the Messiah's crown
Were gather'd by these heralds!—Stranger, thou
Weepest, and much I joy to see thee bend
The knee, and mingle heart and prayer with mine,
That heavenly dew may ever gently nourish
This vine of God's own planting. May the prayers
Of thousands, wafted to the eternal throne,
Drop in rich-blessings on the Sunday School.

Never was there a man of deep piety, who has not
been brought into extremities—who has not been put
into the fire—who has not been taught to say, *Though
he slay me, yet will I trust in him.*

Prosperity, that conceals the infamy of cowardice,
robs fortitude of half its glory. It is *Adversity* alone
that can display the full lustre of a firm and manly
character.

* * The subscriber acknowledges with gratitude the receipt of \$20 from the Ladies in his parish, to constitute him a life-member of the American Tract Society. As this has not been accomplished without effort and a few persevering spirits, may this work of love for Christ, and this expression of attachment to their pastor meet with ample rewards of divine grace.

Darien, Feb. 19th, 1828.

E. PLATT.

THE GREEKS.

The sufferings of the Greeks were perhaps never greater than at the present moment, if we except their increasing hopes of emancipation.

The ladies of this city have been richly repaid for the slight sacrifices made last winter for the relief of this afflicted people, and they cannot better testify their gratitude than by making a second effort to send them clothing. Let none be discouraged, for going forth with this motto which we have lately heard from the pulpit, we shall certainly prosper. "*We cannot*, never effected any thing: *We will try*, has wrought wonders."

☞ All the Ladies of the City therefore, who are resolved that they "*will try*," are invited to meet at the Lecture Room in Orange-st. on Tuesday next, at 3 o'clock P. M. to consult upon the best method of effecting this object.

Last year several ladies in the neighboring towns, voluntarily gave their assistance. It is hoped they will renew their exertions, and that others will follow their example.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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